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Must Remain in
Transcription Room

M 2409

Saturday, May 25, 1974

Music/ Nishimuras

Sunday, May 26, 1974

Lunch/Barn

MR. NYLAND: I'm up to date with the meetings. I even listened to last night. And that may be partly the subject of what I would like to talk about tonight. I think that Thursday lunch was rather difficult. I've explained that it may belong to the last chapters of a book,and that whenever the book is published, you can look it up. I also warned about the fact that you cannot forget the beginning chapters.

When we talk about changing, I mentioned it on Thursday and I want to say it again, it is absolutely necessary to try to make an attempt to wake up while you change. Now how does one do it? Because that seems to be the difficulty that even if you want to do it, you don't know how and you are liable to wait because you are so concerned with the change. In the first place, the

change is very, very small, something you can handle, if you want to make the change. In the second place, that what you change from is not to be criticized in the regular way. The reason for changing is to make a form which is more responsible, more in response to that what should be life as expressed in that form. So you don't look at it as something — you ought to change in accordance with ordinary rules of morality. You change for a certain purpose in order to develop something that does not as yet exist but which really could belong to a higher level of being. In the third place, you do not change immediately, particularly when you are awake to that fact that perhaps you ought to change. You continue to do what you have done, in this sense, wrong. You do it again. You catch yourself in saying something that you really should not have said, say it again. While you say it for the second time, and you remember I've mentioned that as a possibility as an exercise, when you say it again knowing what you are going to say, it's easier to be awake to it. Then when you are awake and you have established, as it were, a little bit of momentum, you use that to make the change; and you say then, if it was a question of saying something, you say then what you want to say by hearing your voice and remaining aware.

It will take quite some time before you will be able to do it, and sometimes you will not wish to do it because you'll think it is a little nonsensical. It depends a little bit of how much motivation you have for Work, because so much depends really on the way you live, and what happens during your life, and what you become acquainted with, and also what you consider an ultimate aim, in which way, perhaps, you define for yourself to become a harmonious man. The motivation for that has to govern all wishes for wanting to Work. When you don't have a wish to Work, you have no motivation, and you must not try then in wishing for

the wish to Work. You wish to see yourself as you are, and then, comparing to what you believe you could become, you must see a difference. If, for instance, you notice that you acted uncontrolled, or that you got angry too soon, or again that you might have used the wrong word, or that there were thoughts in your mind which were not becoming, or that you included in your feeling a lot of negativity which you could do very well without -- with other words, again and again you keep on looking at yourself and comparing it with the possibility of living a simple life, and in relation to that, reaching an aim which you call for yourself a balanced man, harmonious as we say, and whatever there is that you feel your definition of harmony, whatever that consists of. So the motivation must be based on the realization of the fact of your unconsciousness, and, together with that, a realization that the state of unconsciousness is not becoming to a man. If you are serious about that, you will make an attempt to Work. But if you cannot Work, you are not serious enough. There is not enough strength in you to say that you are weak. You should realize that if it actually is the truth that you want to grow up, that any time that you wish to grow up, you must do it if there is the possibility of doing it. That is as far as the motivation is concerned.

The second is, when you wish to Work, you don't change your unconsciousness. That continues to require energy. In Working -- that means in wishing to create an 'I' -- you do not take any energy away from your unconscious state. When that happens, and it is already happening, and you have then the thought or a wish to Work, the energy is already spent in the manifestation of yourself as you are then; and you cannot change that any more and you cannot go against it. You have to have your unconscious existence continue in the way it went. If you want to make a change, it still will be an unconscious change although something can be aware of that; and the desire for wishing to

Work is to see if there can be a continuation of an 'I', without saying to yourself that you have to undo your unconsciousness. Leave it alone. If your unconscious state requires a great deal of energy, it is your task to reduce it, not to go against it. You don't go against your breathing. You know it would be stupid if you tried. Exactly the same way your unconscious behavior form is a requirement for the maintenance of your body, and your feeling and your brain, and you should not disturb that. Again, if you wish to make a change, it is different, but then such a change is under the guidance of an 'I'. So when you wish to Work, you just Work and you continue with your unconsciousness in whichever condition that happens to be, because when you are awake, which is another way of saying that there is an objective faculty functioning, your unconscious state is the object for that observation, and it doesn't make a damn bit of difference what this unconscious state is. That is, as long as it is alive because the interest of an 'I' is in the state of your aliveness as life and the form really does not count, not in an observation process. What does count when one wants to change is a prescription from the level of one's being.

Also that question came up -- what is the level of one's being? It is at any time that what you are. It is made up of the different functions of yourself, and for short, we simply call them three centers. The more the three centers are united, that is, working together, the better the level of your being is. The more the possibility exists of changing the centers to make them grow and develop and evolve and reach certain states for them which we call bodies, full-grown entities having certain capacities of knowledge and of doing, the more possibility there will be that those three bodies recognize each other for what they are, and that then for the mutual benefit they might choose to join together and fuse. Then the level of being rests on that entity of fusion.

Sometimes we say that is really the highest form of being one could reach as a conscious, conscientious human being, human person. But to what extent actually that entity then does exist we will only know when we happen to live there. And one can live there in ordinary life, but then the being is not in touch with the unconscious conditions of the earth, and therefore it 's only right at a certain time to have that kind of contact, like sometimes is -- it is very useful at certain times to have a contact with God in prayer, but that does not mean that one constantly lives with God guiding you. How will I say this? We have a definite message for our own life on this earth. We have a responsibility to which we respond. We have to learn to understand how to discharge the responsibility. That is the function of the Earth at the present time to tell us, and we have to learn how to listen. Because we are deaf and also blind, we manage to give something by means of a creation under the influence of God for ourselves to learn to understand the meaning of freedom and how to reach freedom itself. That is, there is a means given to each man to change his unconsciousness into a conscious state. That is, there is a possibility for evolution. And one wishes to see how -- in how far then this evolution can take place particularly when it relates to the three centers, and that any kind of a possibility of a homogeneous development of each one and simultaneously working together , the level of one's being can reach the highest level possible for a man when he is still on earth. Now in that condition he has the possibility of having in his being a certain -- a certain property -- how will I mention that? It is rather difficult to imagine it because we do not really know. But you can imagine that the three bodies at a certain time -- that is the way Gurdjieff says that -- at a certain time wish to unite. That is still the assumption that the body itself, the physical one, is on earth. And so this is a process. When a man is still alive and

remains responsible for the three bodies itself, he does not die, but he can reach a certain state of fusion of the three bodies in which the being itself, as a result, is an entity made up of the energies of the three bodies, fused under the influence of one's 'I' and producing an entity which has the qualities much closer to the Lord: a different kind of density, different kind of laws under which it happens to live, different forms of insight and the possibility as a potentiality for further growth as an entity. Now the difficulty about that is that we still will ascribe to the level of being the properties of each of the three centers. That is why we really cannot describe it because we don't know what the new properties will be than only in a very indirect way. But this entity that we call being ultimately will be the resting place of two other units. I would like to explain that.

I've said once before that in this being as a level there is a throne on which 'I' sits and directs the different activities of the three centers. I now like to add to that another throne. On that will be Magnetic Center. Magnetic Center, when it is released from prison first starts to affect the emotional body, and helping this body to find its proper place in relation to the totality of life. Then it joins 'I' which has been predominantly interested in the furnishing of light as far as the intellect is concerned, to give to this intellectual body the capacity as a result of the association of Magnetic Center with the emotional of overbriding the "fa" of the intellectual octave. When that is done the "sol" -- "sol-la-si" of intellect continues to exist but without any necessary help of either the 'I' or Magnetic Center.

Magnetic Center in relation to 'I' functions as an entity which furnishes for the 'I' a completion. I have compared that with the prince charming and the sleeping beauty. It is as it were a male-female relationship. It comes

from this earth, so it is still subject to the indications we know about as far as the Earth is concerned. And now those two join together in wishing to manage the solar system of one's self. In that sense they become in an ordinary way saying it as man and wife, not wishing to say now king and queen, because this is as it were something that takes place within the realm of ordinary people, but they have nevertheless an attitude regarding that what is a personality as a father and mother. But this father and mother have no children because they are under the influence of God who has told them that that what they receive as energy has to be used for a creative purpose, and not procreation. So they as father and mother relate to the personality and then looking at that from their throne, that is, from their level of being, seeing that the personality is divided into three different sections, which we call different centers, that they then adopt what are the properties of each center. They adopt them as children. They adopt them as having positive and negative qualities, so that then the family of a man becomes really clear to him of what this 'I' and magnetic center, which has lost its name by that time. It has become the adjunct to 'I', it has merged with the benevolence of 'I' itself, as a concept -- that then they as father and mother functioning, wishing to help and to guide the different stepchildren, or adopted -- excuse me -- adopted children, which are there as a result of the personality existing, going even so far as becoming interested in the different cells of the body in whatever function they happen to be. This creates a family. This is based on the principle of a family in wishing to create now for the adopted children the best conditions in which they can loosen themselves from that what is negative, retaining that what is right for the maintenance of that what has to exist on earth, and helping to evolve those cells which are capable for the next level, or the existence on the next level. That is the task of the family. That is

the consideration of this father and mother, considering myself as a personality and in the wish for this kind of evolvement changing the quantities, the different qualities of 'I' existing now in cells into a higher quality of a level of being in which life still exists but more and more resembling a spiritual form.

You understand now why 'I' wishes to consider the form transparent. Because it wants to realize that the form is in the way of spiritual development and that then when life is considered from the standpoint of 'I' together you might say with his wife, seeing that what is taking place, and more and more understanding the necessity of the form as a temporary one, wishing to continue on the basis of spirituality. If you can see this picture and you can imagine that while one wishes to understand participation, while one wishes to see how to change oneself experimentally to create a form which is more conducive for the existence of life itself, how then this is regulated by something that, as it were, comes from above influencing one but which in the first place, was created within the stillness of one's own strength of one's inner life. And so you see, that kind of cycle now is completed.

At first it is a requirement of a human being to become honest and serious about his life as it is. He has to have in prayer a possibility of a contact which is given to him by means of 'I' when that is vivified as a result of such prayer for wishing to make it alive. Then in training this 'I' during processes of observation, it starts to form more and more in the development of its own as 'I' and becoming mature. In this particular development of 'I' it not only develops consciousness but also conscience, which is then represented as such as a result of Work on oneself in certain parts of the brain and certain parts of one's heart.

And now it is necessary to find out what is the value of a man as he is living on Earth. That is, this 'I' that sets out in the direction of his own Magnetic Center which is his essential essence, and he cannot stop when he is going through the period of essentiality. He has to reach and sometimes is five times inclined to see this Magnetic Center, but is still prevented. He has to go through a period, I say, of five times making an attack. Each five -- one of each of the five, has to do with the five sense organs. The 'I' has to understand the functioning of a human being as he is using his five sense organs for the maintenance of his life, because the 'I' becomes more interested in the impressions, and then knowing what kind of functioning is taking place, even if it is mechanical, it has then a chance to understand not only that what is taking place in the different sense organs, but what is taking place in the totality of a man where his life is distributed over the total body as a human being, and knowledge of this kind enables him to have a passport, as it were, to reach Magnetic Center. Magnetic center is expressed in the highest form of a man by means of the five sense organs, because we are tremendously dependent on impressions, even more than on air, and quite definitely more than ordinary food. That is why this 'I' has to go through that kind of schooling of becoming aware to all things of the body itself on the level of unconsciousness, then reaching that what is the unity between the essential quality of 'I' and that what is Magnetic Center in reality. That is only a process of how this 'I' has to find that what is most important point for a human being.

And after that, this question of participation, the question of experimentation, will lead both of them in their particular aspect and also responsibility to understand further what a personality needs for a change to become individuality, that finally in the formation of the three bodies there can be the fusion and then the situation, as I explained, being on a level of a higher being

possible for a man on Earth and directing then from there what the little adopted children should be.

Now you see this question becomes an emotional one because of the Magnetic Center spending so much time wishing to develop the heart. It becomes necessary for first to establish the condition of a Kesdjanian body because that is always the stepping stone towards the formation of a soul. The ultimate aim is the soul. The Kesdjanian body will again disappear, but it is to be used as a storing place for all kind of emotional energy including, quite definitely, as I said on Thursday, the love of God, of that what makes an emotional body most essential, and the Kesdjan body, having this quantity of energy of that kind of nature, is then possibly capable at the proper time after it has been full grown, to take all this energy and give it to the further formation of the soul body. It is a gift, as it were, from Magnetic Center to the 'I'; and the 'I' then can start to function preparing the soul of a man for cosmic consciousness, because at that point where it is given, it is the 'fa' bridge of the intellectual body, and that that what has to develop further is 'sol-la-si', which already in accordance with the enneagram is past the point nine, and starts again on the third between nine and three. That is cosmic consciousness in the new spiral.

So here we are, thinking about being, the level of ourselves, wherever we are unconscious or conscious, and whatever are the attributes, considering the relationship between 'I' and this Magnetic Center, so that then in their example, those who are on Earth can profit. What is the meaning? In general, it is a relationship of an emotional kind which we express by the word 'love' for each other. Try to understand that we talk now about love and not about sex, that

the tremendous confusion which exists on this earth everywhere is the mixing up of so-called love with sex. Sex is a very small matter belonging only to the physical body. It produces to some extent a couple of feelings, which is all right and sometimes a justification in the mind. But in order to have an example which has to exist on the level of being for each person, this example has to be understood correctly, particularly in relationships between man and woman. And that is where we fail, and that is where we lose many times such energy which is really not permissible.

The relationship between man and woman is three-fold on three levels. The two most important are emotional and intellectual. Physical can come after those two have been established, not before. If it happens before, the other two very seldom will be developed, and after some time the energy represented by the physical and the wish for unity will also disappear. If the second level of emotional arrangements between people is understood, I've said many time, it should be hundred percent. Intellectually it's a different question because one still loves to consider and argue for a long time because the soul is not made so easily. The soul requires a long time of preparation so that then in the understanding of a mental quality, one must know from what side certain statements are made, and when that is understood without even having to reach an equality, the understanding of an argument and the reason why it is in that way is sufficient for practical purposes to arrange a unity of a certain kind, not complete, but in any event quite sufficient for the formation of a soul body, not completed but also in embryo. If those two exist, the third one can exist, and then can be maintained by food flowing from the emotional and the intellectual.

I say this because we fail. And we are not as yet adjusted to the necessity

of such understanding, because a man is three-fold without doubt and there should not be any negation of any forms of energy existing, but they have to have their proper place, and when one wishes to Work on oneself, one has to consider that question foremost, and don't think that you will ever reach anything if you indulge too much in the physical exchanges. You cannot do it because your mind or your feeling is not adjusted to it, and in the second place you use up too much energy just for the fun and joy. If there is creation, it could be procreation; then it would have that kind of an aim. That, of course, is justified. But otherwise such energy should be used for the creation of Kesdjan and soul, and then an adjustment can be made of whichever now -- in whichever way it may be nemessary to use such energy for the maintenance of one's health.

I dwell on that a little bit because it is fundamental to our living together. It's quite fundamental for the consideration of superficiality. And whenever one remains superficial, there is no chance for the building of a Kesdjanian body or a soul. That, at least, has to have an essential quality; otherwise you will never reach your Magnetic Center. That is why I mentioned it.

Emotionally what is needed? As a relationship between people, it is a necessity that one considers the other, wishing to help to create for the other whatever is right for that person, and reversely. With other words, in one's own ambitions one enters into the world of a person one cares for, and shares with that person in relation to that what that person wishes, and in return it is the same thing. There has to be a consideration of the person who loves in whichever way and in whichever place for each other understanding what they wish in their world; not that what is desirable from the standpoint of oneself, because as soon as it becomes selfish then there is no possibility

anymore of any kind of a relationship. It becomes lopsided and it ends after a little while. But when the maintenance is based on the wish and the possible growth for a wish to help develop that what the other wishes, then in return one gets from the other that what one needs oneself. And I say again, the emphasis is on emotional quality as real love, and actually meaning by that that I wish the other to live even if I die. I say it very strongly because I want to indicate the absolute necessity of selflessness and the detrimental influence of any kind of selfishness.

So if you look at your own development that way, because this only is a little example as far as we are concerned living on Earth. We were talking about the possibility of development for each person for himself in which he then could become complete, because the same problem starts to exist there. This magnetic center has certain qualities. The 'I' has qualities. They wish a family and their judgment about the adopted children has to be uniform. They have to agree. They have to see that from the standpoint of each -- each expression of behavior within a personality that one side and the other is satisfied. I mean by that, each thought, each activity and each feeling has to be judged from two angles. It is, what is right for the furthering of an intellect as insight, and what is right for the feeling as emotion towards God? That is, there has to be a purity in such a judgment so that within a personality, each cell gradually understands the purpose of how to live by the utilization indicating that what is God-like and that what is earthly, for itself in a certain balance to see what can be done by still remaining on this earth and at the same time developing an emotional body. I talk about emotions now; the same steps belong also to intellectual or souls so one can repeat that, if you like, by emphasis of 'I'. In this case the emphasis is on, I call it sometimes, the mother. That is why we talk about Mother Earth becoming

instrumental in this process.

You see what is really true. A man walks on Earth, and he has constant contact with Mother Nature. Mother Nature functions like a condenser. It receives a tremendous amount of energy from the rest of the universe, the solar system and also outside of the Sun. It is all gathered together within the, as it were, the globe of the Earth. And one is in contact by means of one's feet with that tremendous reservoir of energy which can be tapped when there is a sincere wish within a man, so that then he can rely on the energy which can be received which is digested within him and converted for the purposes of developing his Kesdjan and soul body. So that then in this particular conversion process and keeping on walking and sometimes, as we say, keeping his feet on the ground, he remains in contact with the source which is given from God as represented by this earth where we happen to live. We do not receive this kind of energy from the planets in this way and we don't receive it from the Sun in this way, because we don't live there. We can receive it from the earth by making an attempt, an effort to convert. Conversion, in our sense, means Work on oneself. In that process, that what is then the result of such conversion, is the kind of food which can be used for Kesdjan as well as for soul. It is differently tinted dependent on where it is necessary and for that we have to use the availability of sexual energy, as I've said before, of Abrustdonis and Helkdonis. But besides that, there is extra energy available in a conversion process when one lives simply. This extra energy can be given via the head of a person to whoever needs it and is willing to receive. This is the relationship I talk about. The kind of energy to be given to someone else when one loves that person is for the possibility of growth, almost to some extent taking away the possibility of the other person doing the Work of conversion himself, or herself, but giving it already in such abundance that all they have to do is to

do it to take it and use it. That has a disadvantage because sometimes it's necessary for the other person also to convert for himself, but you see that is the reverse side of the process, because the other person has the same obligation, and thereby in -- affected by the relationship, is capable of conversion within himself or herself and the utilization of that what is needed for their growth, because they are stimulating each other. This is what I mean, the entry into the world of each other because one really cares, and in the conversion and giving one really shares that what is essential.

I don't want to say too much about this anymore. I still stand on what I've said before, that when you wish to change, you must know about Work. Otherwise your changes will be just ordinary unconscious rearrangements. And with that of course you live again in ordinary life. A rearrangement of the different functions even, or even different forms or changes that do take place in a manner of speaking, or in the way one has a certain posture, of course, can take place in an unconscious world, and it is sometimes quite useful for the conditions of living on earth. But when one wishes to reach a development and a growth, it is quite necessary to see that such conditions have to be fulfilled by means of something else which is to be added to the ordinary natural condition of oneself. I've called it Great Natural. Great Natural indicates -- has a certain way of indicating to us that we must Work for that kind of living. And that the only way we know is by means of the creation of something so that then we can pull ourselves up with our bootstraps and reach a higher level of being. In that sense again and again Gurdjieff is so practical. You can read and you can get from that what you have to do and you can do it. And you should not talk too much about it, you just do and then there is enough to talk about if you wish.

That is why I'm constantly hammering on the simplicity of Work. To give each

person a possible solution for their own problems so that they don't have to go out into the rest of the world and contact a great deal of so-called esoteric knowledge, which is so superficially projected into books or in other kind of gatherings that one doesn't know anymore what to do, and the result is a tremendous confusion out of which you can pick here and there a little bit of a phrase which seems to be quite all right but it doesn't make much sense when it cannot be connected with other concepts which are related. Don't fill your mind with all kind of Sanskrit words. They have no meaning for us. They belong to a different kind of culture. If you were brought up there perhaps it would be of some use, but it doesn't belong to us. We want to have the things very clearly defined in terminology which we can understand and that applies to psychology or any other kind of a scientific development. If it is a question for wishing to understand evolution, we use part of that language in very special terminology to indicate certain processes or certain conditions or even descriptions of certain levels of being, and so we make our own little language about that and the insistence of Gurdjieff to make it exact is simply to have a chance of exchange so that we know what we are talking about and not have to acquire a lot of high-faluting words which have absolutely no meaning for us. If one could put content in them -- but I'm afraid one would have to live in the atmosphere where such content is available, and it is not available by means of a book, and it surely is not available by means of someone who just talks about it. My objection many times is that that what is being said is absolutely illogical in construction and that there is no particular depth in many of the statements without any connection with each other, and that a great deal of the time one spends is devoted to a great deal of superficial phenomenon and superficial behavior forms.

When one talks about depth, it is a very interesting question, and to some

extent it looks paradoxical. We say we want to grow up. We want to reach higher levels. We want to go to the Sun and the Milky Ways and the Sun Absolute. It is a direction away from this Earth and for that it is a very good symbolism to use. But then we start to talk about inner life and the wish to reach that what is essentially Essence, and that direction is opposite from leaving the Earth on the superficial side to the outside. And that what goes within also leaves the surface but goes within oneself, and therefore the difficulty is many times that one doesn't know what is really meant when you say,"I want to grow up," when you really mean, "I want to grow within." The interesting solution to the paradox is that it takes place at the same time because of the concept of omnipresence. If one understands that, each point is equal to each other point, and each direction is equal to any other direction and therefore going so-called to the outside is exactly the same as going to the inside. So when one talks about depth which belongs to the inside world, it is exactly the same as going to the outside at a certain height. Now what does that mean? The further away I get from this earth, the closer I can get to that what is more essential, calling the planets essential, calling the Sun essential essence. Because there is a state on the Sun where there is really no dimensional quality because there is no shadow. So it is free from space, as it were. As far as the freedom of time is concerned on the Sun there is an indication of the Sun always shines day and night without any exception, and in a movement which is completely harmonious; there is no retardation or acceleration on the part of the Sun. This might indicate a freedom from time itself, but I don't want to use that because I really don't know anything about it, and particularly when we talk about our little solar system and all other solar systems, there is still a difference of certain qualities or properties which pertain to different levels of being and the levels of being in the microcosmos is, of course, indicated by the difference of levels of solar systems, and therefore the

question of time which on the Sun Absolute, in accordance with Gurdjieff is Heropass, also exists in all the different crystallizations of the ray of creation wherever they happen to be in the universe. So for that reason it's difficult to talk about time, but we can talk about spacelessness. The further I go away from the Earth, the less dense the situation is. Density in one's mind means more clarity when there is less denseness, not enough fogginess, more and more clearing up until the purity of the sky is blue and free from all kind of, I call it objections, all kind of interferences, all kind of soiling. Going within to the greatest depths where one can go within oneself, one finds magnetic center; that is, from the periphery through the essence to the essential essence. There I stop because I cannot go further because if I continue on the same line I return to the origin, that is, I return again to the periphery. That's the interesting system which looks paradoxical but only can be understood by the total unity of omnipresence.

And so when I talk about depth, or when we wish to increase our desire which is depth, it's a matter of a realization of the necessity of providing more energy for that purpose of wishing to grow, and the growth can now be within which is the equivalent of growing from this earth towards the planets and the Sun. Our own little solar system of our world is almost the reverse compared to that what is on the outside as we see it with a telescope. But you see there is no objection to it. I talked once about the chart of the universe or even a chart of the different oceans and countries in which then one sits within as a room, and the chart is depicted on the walls, but it is on the inside, whereas when we look at a globe, we always look at the outside as if we are away from this earth. We live within this earth and we should have a chart on the inside of the wall. Both come to the same thing, because it is the same globe. It's only from which standpoint we wish to look at that what is the

outside world. Our inside world for us is really an outside world, because we don't know. The outside usually is a country of adventure, and in that sense that what is outside of us is equal to that what is within. So when we talk about Work and discovery, we talk about that what is not as yet known, and it can apply to a trip to Mars as well as a trip to one's Magnetic Center within.

I hope you understand these questions a little bit better, but you also must know that they belong to a certain sphere, a sphere of wishing to understand more, but which will give you -- opportunity to use, to put your responsibility also to Work. Some years ago we had a series of twenty-one meetings. We still call them Firefly Meetings. At that time I restricted them because I had something to say and I wanted to say that with a very definite aim in mind. I had hoped that the results from that could have been much and much more than what they have been. To a certain extent it was a disappointment. I listen to them once in a while and I cannot understand why we haven't acted on some of the suggestions. And so when I came to that conclusion, that that was an effort which did not yield really the results I had hoped for, I started to think about how can we now do something different and perhaps that that might have that result.

The thought simply then became the question of three months of intensive effort with three meetings which are important for our group. We are now in the third week or have finished one. I look around now to see what we have done, and what are the potentialities for the next couple of months. So far I would say so good. There is much more desire to speak, to try to come to conclusions, to use words which one doesn't know, and to exchange ideas in much greater freedom. I'm very happy about that, but you know where it must lead to, to the development of your inner life, not just skirmishing a little bit on the periphery with words, but letting them go down so that they touch you somewhere, the closer you can be

touched in your magnetic center, the more permanent these ideas will lodge in your brain and in your heart, and the more chance there will be because the ideas are the same, that there will be a unity between your growing consciousness and your growing conscience, to execute that what is there as a will in relation to your personality. That again and again I hope for; that is why I want to make more and more this kind of simple concentrated effort. Very simple. Again I say no high-faluting words, no particular concepts of theory, but just ordinary attempts of seeing what you are in your life, and how at times you happen to think about Work and then wake up; that is, something wakes up in you. The reading, the thoughts and the feelings, they should function like an electronic eye. When you touch it, or rather when you go through the beam of that, something in you starts to click, and perhaps something else on the outside can start to click, but the most important result is that something takes place within you. Your 'I' can exist. It is electronically equipped. You have to make contact with that. Then the 'I' will function within you.

And I hope that in the next couple of months we will not forget that, that we really -- I say really -- can become a group of understanding, instead of a group of a little knowledge and a little group of misdeeds; that we really can grow up to become responsible for that what we say and do, and feel and think; for that what we do in relation to each other, to help each other in the right way, and not to contradict the attempts on the part of other people who have a desire to do this and to do it in the right way, and which are hampered by the influence by some other people who stay on the periphery and to some extent laugh. They have to be excluded gradually, and the kernel of that what we are, if that is like a tree, has to remain a healthy tree. At times, as you know, one has to prune a grapevine. If you just let it grow and year and after year don't do anything about it, there is not going to be fruit. No

grapes. But if you can prune it in the proper way, that is, after the second joint -- you understand that when you apply the language of three centers? When it is kept as a three-centered being within bounds, there is a chance for the development of the sixth and the seventh sense or the development of a Kesdjanian and a soul body. We have to be pruned. The group itself also has to be pruned at the proper time, asking those who are the second joint which is on the edge of the periphery, to be cut off. I use that language because it can only exist when one understands it in the sense of not actually cutting off but remaining alive within so that that what is on the periphery cannot have any hold on those who are essentially equipped. That, of course, I hope that if we make concentrated efforts, that they will have that kind of a result so that all of us then who are willing to attend, willing to be open, willing to listen and willing to speak, can profit. I think what we are doing is in the direction of what Gurdjieff would like. And when I drink, I pray to him that if it is possible for him or someone else who he can ask to do that, to guide us and give us his blessing. To Gurdjieff.

Now a little music.

Sunday Lunch

MR. NYLAND: Well, of course, the trouble is, I'm not at all ready to talk. My plate is still filled and I wouldn't say I'm hungry because I've prepared for it a little bit. Because that's now already custom that after this lunch, they carry my plate somewhere where I sit so that I can then really start on my lunch. Don't worry about me and don't feel sorry about it because you know well enough I love to talk. I think I will die while I talk. That may be a good introduction, that St. Peter will know what kind of a person is arriving.

It is a question of one's momentum we talked about last night. Certain things that are difficult for everyone: to make a change between a quietness or a kinetic energy of place which is not kinetic in the sense when it is kinetic energy of movement. It's the difficulty of starting a motor of a car. It requires more gasoline and then when it has been started, it's okay, and there is less consumption of that form of energy. The same way with us. If you are lazily inclined, there will be always a little bit longer consideration of what you should do, and you know well enough that you ought to do it; your body usually is not willing to do it. One must learn more and more to become responsible for the totality of one's personality. You must not allow one center to predominate and crush the others out. You have to teach yourself to see in what respect one or the other or the third of the centers is not living up to the requirement of partnership. It is different for different per -- people. Sometimes emotionally they don't want to set that in motion, although it is a necessity for the maintenance of one's personality as a whole. Sometimes you're lethargic as far as your thought is concerned because you are dreamy and interested in a little bit more physical sleep, and you don't want to do it because you don't want to disturb it. You leave things alone because it is happy, as it were. And as far as the body is concerned, it is the same problem. Whenever you notice in studying yourself, because this is what we are doing more and more, becoming acquainted with what we are as a personality without trying to describe that it ought to be different but simply accepting for what it is and whatever God has given us. That it has to start with that, a realization of what I am as a result of certain conditions, and on this earth appearing at a certain time when the earth was also in a certain condition. And for me I become a personality living now with all the different attributes which have been given, and talents and abilities, and at the same time all the different pitfalls and difficulties and obstacles that are in my way. And we

are studying ourselves as material, to see to what extent we can be used for the purpose of a building which for the time being we call a group. But for oneself we call it simply a brick, but a brick which is ideal in the sense of brickness; that what one is as a human being to become more and more controlled and able to perform, to do things as they should be done and to become conscientious in any form of behavior, that is, any kind of activity on the part of any one of the three centers.

So you have to study what you are and then introduce every once in a while something a little different, maybe sometimes to wake your body up. For instance, it sits in a chair and you have an idea that you ought to get up but you don't know why. Then you think of a word that you don't understand quite well, you have to get up to go to a dictionay or an encyclopedia. Well, you consider it still a little bit before you do it. You change that at a certain time. The thought strikes you, up you go. And immediately go to the bookshelf or wherever the dictionary is and look it up. To do certain things at the moment when they appear to you when there is really not any reason whatsoever for any part of yourself to be lazy. Postponement! You have to write a letter, you don't want to do it. Someone reads the letter to you, like happens with me, and I say, let's give an answer tomorrow. Why should I? At the moment when I hear that letter I can formulate well enough because it's not such a terrible thing and I should say instead of tomorrow, or what I call "to be answered" -- I have a pile "T.B.A", a file in which different letters go for which I'm not as yet ready, and I love to postpone it because I think that tomorrow I will have much better thoughts and so forth, and I'm very happy when I can say, "Ah but I can't answer that letter yet because I don't have enough information. Let's find out first what kind of a person it is who was writing my letter -- me a letter. Has he been here before? Do we have a card on him?

Whose friend is he? What is he doing? Have we had correspondence with him before? And why didn't we hear and did we send any tapes?" And all this kind of rigamarole that is around such a person. I wouldn't say from my -- on the part of myself that I wish to postpone answering, but I find an excuse of some kind and I hang on to it. When I rake leaves -- I've told you that before -- I don't want to pick them up. Of course, I should; they should go on the compost heap. But I say, "They are a little too wet. They have to dry first." So ofcaurse, the sun is not shining, but will shine tomorrow and then when I get ready to do it is just after a rainy day and the leaves are still wet, and they stay there. I sit in my office there and I see all the junk that is up on the little balcony. And I said, What will I do about it. Someday, yes, I'm going to take them all down. I'm going to sit and read all of them and then I will know that at least ninety percent I could have thrown away but I don't know where the ten percent is, so I have to go through all of them.

I think that St. Peter will ask me, "Did you clean up your junk on earth?" And that'sreally a terrible kind of a statement because St. Peter has a power. If he says that I should have done it, he can even tell me to go back. And maybe I don't want to go back. And the whole aim for myself is really that I want to get through with all the conditions of earth that I don't have to return, that this can be the end of my earthly sojourns, and that the next period of the expenditure of my life may be at a different kind of a level and St. Peter will hold the key to that and will allow me to enter, or he will tell me, "You have to go back." I remember a little story of a man who had died. He thought he had to go to heaven, and he was living in Jersey, in Hoboken -- now I'll tell you why he had to live in Jersey because that's part of the joke. And he comes to the gate of heaven and St. Peter won't let him in. He said, "Oh, no, you don't belong here. You have to go to hell." Well, so the man went to hell, and somebody on --

there is also a gate at hell -- and he told him, "You can't come in here. This is not the place for you." And so the man said, "For God's sake, do I have to go back to Hoboken?" So you see I don't know what St. Peter is going to tell me. Maybe St. Peter says, "You had better go back to the Barn." So you see what you all can do in order to prevent me from coming back.

Life can become and should be made very simple. We lose ourselves much too much in big words. What I wish is really that there is a certain strength with which you can meet different influences on yourself. I would like, as I said last night, to use these three months to establish a very definite kernel of existence -- I call it a tree, not talking about the branches, and not talking about the fruit, but talking about a coherence, that that what is adherence first becomes coherence. Adherence is between different substances which are separated from each other. Coherence is a realization of an existence in which different substances have been combined in a coherent manner so that then the trunk is not only made up of the kernel, but also of the bark, and of the cambium ring, still growing towards the inside and towards the outside. That's the picture I have of a group, and that is what I wish to establish more and more so that we become sufficiently strong, so that when there are influences from the outside that you almost immediately can judge as to the value of them. We are, of course, influenced by whatever takes place, sometimes under the name of Rimpoche, sometimes under the name of Werner, somtimes a little bit of Seth. I wished you would understand a little bit more about what actually Gurdjieff means so that you can place that what you can now know and put to practice in connection with such influences that you don't go too soon haywire. It doesn't mean that you should not be interested but you should be interested from a standpoint of knowledge of yourself.

There are more than enough possibilities of reaching esoteric knowledge. I very seldom mention titles of books but I would like to mention one, Alice Bailey. I'll tell you about Alice Bailey because the publications came out in 1920, or around that time, and I being a conceited kind of a person at that time, I got a little bit of a whiff of Alice Bailey having published some books through some friends, and they advocated it and —— told me about it. Well, I didn't like the friends very much and I didn't pay attention to what they told me, and I was a little bit shy -- I intentionally did not want to because I didn't want to be told by such friends what was good for me. So I had a little prejudice about it until I started to find out myself and with a little bit of indications here and there and perhaps a little criticism. There is a tremendous amount of information, good information, available in such books. And if you want to read something that is of the Tibetan, you ought to read that in preference even to many sacred books of the East as collected by Max Muller, and a variety of different other books which also contain a great deal of this Buddhistic or Indian philosophy. We keep our feet on the ground, I said yesterday. We don't have to go too far afield because it's right here for us to take. If you need stimulus, use that what is a Bible which -- or something that has been proven to be of value to you already, like ALL AND EVERYTHING, or from the outside world, if you want to study, study those source books. Take the Kabala and see what you can get out of it in relation to the Old Testament. See what it is that is in existence when we do talk about Buddhistic religion, starting even, you might say, with what Gurdjieff tells about it; what is still available from Tibet by people who really do know and don't make wishy-washy nonsense out of ~~descriptions~~ descriptions. Also I would say the emphasis for us is not on meditation. It is on activity, to see oneself in daily life, not when you sit, quietly a little bit, although that is a part of your personality. It might give you a little insight at the time, but that

insight has to be tested. That is why we are active with what we are doing physically, emotionally, and intellectually, on all three levels, and sometimes regarding this Barn, much more physically than any of the others, because the other two will have a soil if you prepare your physical body in that sense.

I've wanted to say these things already for quite sometime but I had to wait until there was a possibility of something else starting to exist, and what I said last night was really true. We are in the beginning of a three months of concentrated effort. Don't let's fail. Don't let's half-way fold up and become less interested. The level of these three months has been established. It is now up to all of us to see that it continues to exist.

You know how it is when you have a birthday. You make your determinations, your promises to yourself somewhere around the day of your birth and you remember and you perhaps are very grateful that you have been born. Then after a month, the influence of the birthday starts to get less. After two months you will admit that you had the birthday but you don't remember anymore what kind of promises you made to yourself. And after three months it is a little bit down to Earth, and the birthday has been practically forgotten. It is like that with a Sunday. You have Sunday of accounting; a Monday you remember; a Tuesday there is still something that you say, "Oh, yes"; and on the Wednesday it is practically nothing. It has come down to Earth. You start early in the morning on a certain plateau, maybe because of a little contemplation, thoughts about yourself, maybe reading. You are on a level, it takes a little longer. At nine o'clock it's still fairly good; at ten o'clock a little less; at eleven it's already going down; by twelve o'clock you'll be lucky if it's still remembering -- if you still have a memory of the plateau with which you started. This is the way it always will go with anything we undertake because the Law of Gravity attracts us and has

an influence. The fight is always against that form of Mother Nature which wishes to remain asleep. Try to understand what Mother Nature is doing to you, because the keeping asleep means that you are good fodder for her cannon. We wish to fight with our own machinery. We wish to have a possibility of shooting without being attracted too soon to the earth so that the aim which may be far away can be reached in that sense dependent how much force we wish to give it at the moment of such an explosion. The explosion is within us, a determination to say, "Yes," and then do it, which applies to all three centers. The getting up of your body out of a chair, do what you have to do, the consideration of your feelings in not allowing certain feelings to take hold and make a mish-mash out of your emotional state, the introduction at that time of one particular feeling which is important: that is, the consideration of your life and the possibility of development. And your mind, cluttered up as it is, the realization of sawdust -- throw it out because it is ballast. It prevents you from going up in the balloon which wishes to reach infinity. And it is possible to do that when you make up your mind -- when you make it up, it is like making up a bed. You have been sleeping in your mind, and now you make up your bed so that you don't have to sleep during the day. That is how you change your mind. Don't allow the thoughts to be there which don't belong at all. Concentrate on the affairs of the day and the affairs of yourself as an instrument to be used during the day. This is really what I am after if you understand me. I would like to have a group --I've said it before-- I don't like a bunch of people. There has to be unity in an aim, the wish for cooperation, an allowance for leaving each person to have their life but in the case of a necessity of guidance, that you are there to help and when help is asked that then you are willing to give it.

There are many things to be done. The more you contemplate on the different perspectives which every once in a while we touch upon, the more you will see how much food there is for your mind and for your feeling. Dare to express yourself in your daily living to the measure that you can control and to the measure you are willing to part with that what is yours, temporarily with you, but given to you in order to be given further. The interest comes always from the investment of capital. Whenever the capital is active within you, it will yield interest, 2%, 5%, 6, 9%, whatever it may be, that goes to the general fund of the group as a whole in creating an atmosphere to be able to contain -- to maintain that what could live and not to feed that what should die. Let many things of yourself, your personality, simply die. They have had their say, be grateful, and then continue constantly making a new foundation.

To Gurdjieff. He helps us.

All right, Peter.

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